THE VVEDDING Garment.

ROM. 13. 14.

Put yee on the Lorde Ieſus Chriſt.

LONDON.
Printed for W. Wright.
1590.

THE
WEDDING

LONDON.
Printed for W. Wright.
1629.

To the Reader.

O controll those false coppies of this Sermon, whiche were printed without my knowledge (patched as it seemeth) out of some borrowed notes, and to stoppe the Printing of it againe without my corrections, as it was intented, because they had gotte it licensed before, although vtterly vnwilling for some respects to haue it published, which made mee withstand their importunity so long, yet seeing more inconuenience then I

thought of, I suffered that which I could not hinder. And nowe hoping that it is Gods will to profit some by it, as Iaakob parted from Beniamin, so that which must be let bee, and the Lorde geue thee a blessing with it.

Gen. 43. 11.

The VVedding Garment.

Rom. 13. 14.

Put yee on the Lorde Ieſus Chriſt.

I Haue choſen a Text which is the ſum of the Bible. For al Scripture runneth vpon Chriſt like the title of a booke, becauſe Chriſt is the *Alpha* and *Omega*, the beginning and the end of mans ſaluation, therefore hee is figured in the law, foretolde in the Prophets, and fulfilled in the Goſpell. Some places point to his Diuinity, ſome to his humanity, ſome to his kingdome, ſome to his Prieſt- Reu. 1. 8.

Prieſthoode, ſome to his Prophecy, ſome to his Conception, ſome to his birth, ſome to his life, ſome to his miracles, ſome to his paſſion, ſome to his reſurrection, ſome to his Aſcention, ſome to his glorification, all point vnto the Sauiour like Iohn Baptiſte, when hee ſayde, *This is the Lambe of God, which taketh away the ſinnes of the world.* Therefore learne Chriſt, and learne all. Now to teach vs how we ſhoulde heare, and how wee ſhould loue, and how wee ſhould feare, & how we ſhould beleeue, & how we ſhould follow Chriſt, that we may know when wee haue learned him. The Apoſtle ſaith, *Put ye on the*

Ioh. 1. 29.

Lorde

Lorde Ieſus Chriſt: as though this worde did containe all our duties vnto Chriſt, *To put him on*, (which ſeemes to bee the leuell of this phraſe, if you mark how it commeth in, for before Paul ſaith, *Caſt away the workes of darknes, and put on the Armour of light*. Then hee nameth the workes of darkenes, which wee ſhoulde caſt off: viz. gluttony, drunkennes, ſtrife, enuy, chambring, wantonnes, after hee nameth the armour of light, which wee ſhoulde put on, and calleth it by the name of the giuer, *The Lorde Ieſus Chriſt*. In ſted of gluttony, and dronkenneſſe, and ſtrife, and enuy, and chambering, and wantonneſſe, and o-

verſ. 12.

verſ. 13.

verſ. 14.

ther patches of the deuill, wherewith man clotheth him. Psal. 109. 18. selfe as with a garment. The Apostle giueth him another garment, which hee calleth *Iesus Christ*. He doth not oppose vertue to vice, as one would thinke when hee had said, Cast off gluttonie, he should haue said, Put on sobriety, when hee had said, Cast off wantonnes, hee shoulde haue saide, Put on continency, when he had said, Cast off enuy, hee should haue said, Put on loue, but in steade of all vertues, hee commendeth the example of Christ for euery vertue, and opposeth it to euerie vice, as if he should say, Hee which thinketh onely to follow Christ, needeth not bee

lead

lead by the hande from vertue to vertue, but his example will teach him what hee ſhall follow, and what hee ſhal flee better then all preceptes in the world. Therefore this is the beſt thought in euery action for a man to think, what Chriſt would do, which was made not onely redemption and ſaluation to ſaue vs, but wiſedom and example to guide vs. Therfore he ſaith, *Learne of mee, and follow mee*, as though we ſhoulde thinke before wee ſpeake, whether hee woulde ſpeake ſo, and conſider before we doe whether hee woulde doe ſo, and doe all by his example as the ſcholler writeth by his copie, or elſe we do not learne of him

1. Cor. 1. 30.
Mat. 11. 29.
Mar. 10. 21.

him, but of our ſelues, and then wee goe awry, like a childe which ſcribleth without a rule. If thou reſolueſt to ſpeak & doe no otherwiſe then Chriſt wold ſpeake and doe himſelfe, thou ſhalt bee ſure to doe all thinges well, becauſe thou followeſt a ſtraight patterne. Therefore ſtudy what this meaneth. *To put on Chriſt.* It is a ſtraunge ſpeeche, and a ſtraunge Garment, they which cannot tell like Nichodemus, what Chriſt meaneth when he ſayth, that we muſt be borne againe, cannot tell what Paul meaneth, when he ſayth, *Put on Chriſt*: as if one man ſhoulde put on another. I think many heere may goe to the Apoſtle, as the Apoſtles went to Chriſt,

Ioh. 3. 4.

Chriſt, and aske, What is the parable? This phraſe is read in none but Paul, which hath writtē moſt of Iuſtification by Chriſt: & therefore he vſeth all phraſes to expreſſe how wee ſhould applyę Chriſt vnto vs, and in no tearmes he hath ſhewed it more liuely then in thys phraſe, *Put on Chriſt*. For it ſignifieth that Chriſte doeth couer vs like a Garment, and defende vs like an armoure. Hee hideth our vnrighteouſneſſe with his righteouſneſſe, he couereth our diſobedience with his obediēce, hee ſhadoweth our death with his death, that the wrath of God cannot find vs, iudgement cannot ſpye vs, the curſe cannot ſee vs, for the

Luk. 1. 9.
Gal. 3. 27.
Rom. 4. 7.

the garment which couereth
Gen. 37. 29. & hideth vs. But as Iaakob got the bleſſing in the name and apparell of Eſau his elder brother: ſo in the name and apparel of Chriſt our elder brother, we receiue the bleſſing, and are receued into fauour like Chriſt himſelfe. For God ſaith not, This is my beloued Sonne which pleaſeth mee, but
Mar. 3. 17. *In whome I am pleaſed:* meaning that not onely Chriſt pleaſeth God, but we pleaſe God in Chriſt, *For Chriſt is our*
1. Cor. 11. 3. *head.* Therefore as one looking in the face of a man, doth like
Ephe. 5. 23. him ſtraight, if he like his face: ſo God beholding vs in the face of Chriſt, doeth loue vs ſtraight, becauſe the face doth

pleaſe

pleaſe him: But Chriſt is not our head, vnles we be his mē-bers: Chriſt is not out Garmēt, vnles we put him on: as Chriſt did put on our garment, when he cloathed himſelfe with our fleſh, & toke our infirmities, & bore our curſe: So we muſt put on his garmēt, that is, his righteouſneſſe, his merites, and his death, which is as ſtrange a veſture to vs, as our fleſh was to him, & much adoe we haue to put it on, & when it is on, there is greate cunning to weare it cleanly & comely, from ſoyling and renting, that ſuch a precious garment be not taken from vs again. Therefore many ſeem to weare this Garment which ſhall be thruſt from the banket, becauſe

Reue. 3. 4.

Mat. 22. 11.

Mat. 7. 23.

becauſe they weare it not: as thoſe which will ſay when the Lord ſhal come to iudgement.

Luk. 13. 26. *We haue ſeene thee in our ſtreetes, wee haue heard thee in our ſinagoges, we haue propheſied, we haue caſt out deuils, wee haue wrought miracles by thy name*: As though if any had put him on, or borne his marks, they were the men which were marked like his ſeruauntes, therefore who but they ſhall enter into heauen? Yet Chriſt ſayth, *I know you not*, there is their rewarde, *I know you not*, , as if he ſhoulde anſwere, you weare not my liuery, you weare not my cogniſance for al your ſhewes, therefore depart from me: ſo he put them off becauſe they had not

Luk. 13. 27.

not put him on: for thoughe they had ſeene his perſon, and hearde of his vertues, yet they had not faith to apply his mercies, his merits, his death and his righteouſneſſe vnto them, without which no man can put on Chriſt nor weare him. Faith is the hand which putteth him on. Faith taketh firſt his righteouſnes & couereth hir vnrighteouſnes, then ſhe taketh his obedience, and couereth hir diſobedience, then ſhe taketh his patience, & couereth hir impatiency, then ſhee taketh his temperance, and couereth hir intemperancy, then ſhe taketh his continency, and coucreth her incontinency, then ſhe taketh his conſtancy, and couereth her inconſtancy, then ſhee taketh

taketh his faith,& couereth hir diffidence, then ſhe taketh his humility, and couereth her pride,then ſhe taketh his loue, and couereth her rancor. And ſo taketh one roabe after another, and tricketh her ſelfe vntil ſhe haue put on Ieſus Chriſte, that is,vntill ſhe appeare in the ſight of God, like Ieſus Chriſt, clothed with his merits & graces: that God hath no power to be angrie with her, becauſe ſhe cõmeth ſo like his Sonne. This is to put on Ieſus Chriſt, as you ſhal ſee more liuely,whẽ you haue taken a view of the garment,for we are to ſpeak of Chriſt the Garment, & of our putting it on. There bee many faſhiõs of apparell, but they are too light, or too heauy, or too

ſad,

ſad, or too courſe, or too ſtale, and all weare out. At laſt the Apoſtle founde a faſhion, that ſurpaſſeth them all: it is neuer out of faſhion, meete for all ſeaſons, fitte for all perſons, and ſuch a profitable weed, that the more it is worn, the freſher it is. What faſhion haue you ſeene comparable to this? Is it not like the clothes of Dauids ambaſſadors, which couered their vpper parts, but not their lower partes: nor like Sauls armour, which tyred Dauid when he ſhould fight with it: Nor like the counterfaite of Ieroboams wife, which diſguiſed her ſelfe to goe vnknowen, nor like the olde rags of the Gibeonites, which deceiued

2. Sam. 10. 4.

1. Sam. 17. 29.

2. King. 14. 2.

Ioh. 9. 4. 5.

Ioſua, nor like the paultry ſute of Michah which hee gaue once a yeare to his Leuite, nor like the gluttons flaunte which ietted in purple euerye day, nor like the light cloaths which Chriſt ſaide are in kings Courts, and make them lighter that were them. But it is like the garment of the highe prieſt, which had all the names of the Tribes of Iſraell written vpon his breſt: ſo al the names of the faithfull are writtē in the breſt of Chriſt, and regiſtred in the boke of his merites. It is like Elias mantell which deuided the waters: So he deuideth our ſins & puniſhmentes that they which are clothed with Chriſt, are armed both againſt ſin and death.

Iud. 17. 10.
Mat. 11. 8.
Luk. 16. 19.
Exod. 28. 21,
Mal. 3. 16.
2. Kin. 2. 8.

death. It is like the Garments of the Iſraelites in the wilder-nes, which did not weare: forty yeares together they wandered in the deſert, and yet ſaith Moſes, theyr ſhooes were not worne, but their apparell was as when they came out of E-gypt: ſo the righteouſnes of Chriſt doth laſt for euer, and his mercies are neuer worne out. As Mardochai ſhined in the kings robes before the people: So and more glorious are the faithfull in the robes of Chriſt before God. When Chriſt was transfigured vppon the mount. *Mat.* ſaith, that his face ſhined like the Sun, & his clothes were as white as the light: So when wee are transfigured into the i-

Deut. 29. 5.

Pſal. 136. 1.

Heſt. 6. 11.

Mat. 17. 2.

mage of Christ, we shall shine before other men like lights: & therefore Christs disciples are
Mat. 5. 14. called *Lights*, because they were clothed with light, and shined
Mat. 6. to the worlde. Salomon was
29. not so glorious in all his royaltie, nor the lillyes which are brauer then Salomon, as hee which is clothed with Christ, because the apparell vpon him
2. Sam. 1. is better then all the worlde a-
14. bout him. Therefore if Dauid sayde, *Weepe yee daughters of Israell for Saul which cloth ed you in purple.* I may say, reioyce ye daughters of Israell, for Christ which hath clothed you with righteousnesse, as it were with a vesture, before you come to the banquet.

This

This is the wedding garment without which no man can feaſt with the Lord. This garmẽt is called *an Armour*, becauſe it defendeth vs from all the aſſalts of the diuel, the fleſh the world, the heate of perſecution, and the cold of defection. This Garment is called *Light*, becauſe it is the beautie & glory of them which weare it. This Garment is called a *Kingdome*, becauſe none but Kinges doe weare it, that is, they are inthroned in the kingdom of Chriſt, and made kings ouer the worlde, the fleſh and ſathan: which weare this Garment, like the haire *Samſon*, which while hee wore, hee was like a King, and all his Math.22. 12. Ephe.6. 11. Rom.13. 12. Mat.6.33. Iud.16.6.

enemies had no power to hurte him.

This Garment Paul hath ſent vnto you, to goe before the king of heauen & earth, a holy Garment, a roiall Garment, an immaculate Garment, an e-
Rom. 5. 1. uerlaſting Garment: a Garment whereof euery hem is peace of conſcience, euerie pleat is ioye
Rom. 14. 17. in the holy Ghoſt, euery ſtitch is the remiſſion of ſome ſin, and
Mat. 9. 20. ſaueth him which weareth it. If ſhee which touched the hem of Chriſts garmēt was healed, he which weareth the garment nay, hee which weareth Chriſt himſelfe, ſhall not he be healed of all his ſores, though he were wounded from head to foote? You neede not cloth him now

which

which sayth, *When I was naked ye did not cloath mee*, nor cast your garments in his way, as they did, when hee came to Ierusalem, but take his garmentes & suffer your selues to be cloathed, as Noah did, to couer your nakednes. As the good Samaritane put him vppon his owne beast, which was spoiled with theeues, and bound vp his sores when hee was wounded: So Christ IESVS mounteth the faithfull vppon his righteousnesse, and healeth their sins, as though hee should couer them with his garments, whom the world, the flesh, and the diuell haue robbed of their garments, that is, the righteousnes which they had in Paradice,

Maih. 25. 43.

Math. 21. 8.

Gen. 9. 23.

Luk. 10. 34.

This Samaritane doth not signifie Christ, but yet may be resembled to Christ.

Gen. 3. 1

radice before the ſerpẽt came: ſo if we put on Chriſt, wee are clothed with his obedience, wherby our wickednesſe is couered: we are clothed with his merits, whereby our ſinnes are forgiuen: we are clothed with his death, whereby our puniſhment is releaſed: wee are clothed with his ſpirite, whereby our heartes are mollified and ſanctified, aud renued till wee reſemble Chriſt himſelfe. This is the Apoſtles meaning, to put on Chriſt, as it is vnfolded in Col. 3. 12. *Col.* 3. 12. Where hee brigns forth all the robes of Chriſt, and ſortes them, & ſaith, put on mercy, put on meeknes, put on humilitie, put on patience, put on loue, all which before hee verſ. 30.

called

called *the new man*. So that to put on Chriſt, is to put on the new man with all his vertues, vntill wee be renued to the image of Chriſt, which is like a new man amongſt men. They which labour to bee righteous, and yet belieue that Chriſtes righteouſneſſe ſhall ſaue them, haue put on Chriſt as Paule woulde haue them. Wee are not taught to put on Aungels, nor Saintes, nor the virgin Mary, nor Paule himſelf to couer our ſinnes with their righteouſneſſe, as the Papiſtes doe, but wee are commaunded to put on Chriſt, & couer our ſinnes with his riygteouſneſſe. The body hath many Garments, but the ſoule hath

one

one Garment. Euery cloute will couer our ſores, but the fineſt ſilke will not couer our ſinnes. Therfore when we ſeem braue to others, wee ſeeme foule to God, becauſe his eie is vppon our ſinnes, which lye naked, when all the reſt is couered, vntill we put on Chriſt, and then wee heare that voice, Math. 9. 2. *Thy ſinnes are couered.* And then we haue that bleſſing: Pſal. 32. 1. *Bleſſed is the man whoſe ſinne is couered.* So wee are clothed and bleſſed together. Yet this Garment is out of requeſt, too roughe for ſome, too graue for others, too baſe for others. And therefore in ſteade of putting on Chriſt, they put him off, in ſted of welcomming him, they diſcharge him

him, like the Gadarens, that they may keepe theyr ſwine, that is, their beaſtly pleaſures, which hee would caſt into the ſea: Theſe are like the fooliſh ſouldiours which ſhoulde haue made Chriſt their Garment, and they caſt lots vpon his garments, and diuided them, and ſo ſpoiled them. So doe the Papiſts deale with this Garment, they ſay it is not fit for them, & therefore they break it & mangle it, and peece it with rags of their owne inuentions: they ſay it is too light, and not able to beare off the ſtormes of death, and heate of hell, and therefore chooſe rather to make themſelues Garmentes of theyr merites, and theyr maſſes, and their

Luk. 8. 37:
Math. 8. 34.
Math. 27. 35.

their penance, and their pardons, and their pilgrimages: like Adam and Eue, which made them ſelues coats of fig-leaues, which God deſtroyed againe, to ſhew that when men haue patched al their leaues of maſſes, of pardons, of pilgrimages, and ſatisfactions together, yet they will not couer their nakednes, nor keep of the heate of Gods wrath, but are like the curtall skirts of Dauids Ambaſſadours, which hid not their ſhame. Therefore when we may goe in our maiſters attire, ſhall we ſcrubbe like beggars patched in our rags? Mine owne Garmentes defile me, ſaith Iob: Our owne Garments, our owne righteouſneſſe

Gen. 3. 7. and 21.

2. Sam. 10. 4.

Iob. 9. 31.

neſſe defileth vs, for what garment, what righteouſnes haue wee of our owne, but that which like a monſtruous cloth, which had more neede to bee waſhed it ſelfe, then to wipe that which is foule. Therfore Chriſt muſt make vs garmentes, or elſe when our backs ſtant it like courtiers, our ſouls ſhall ſtrippe like beggars. And the Diuels will ſport themſelues lyke Cham, to ſee our nakedneſſe. Iſa. 64.6. Gen. 9. 22.

Firſt, the Father made vs Garmentes in paradiſe, nowe the Sonne makes vs garments in the wilderneſſe: nay, the Sonne is made our Garment, as Paul ſayth, *Chriſt is made vnto vs righteouſneſſe*: that is, Gen, 3.21. 1. Cor. 1.30

Chriſts

Chriſtes righteouſneſſe, muſt bee our Garment, or elſe wee ſhall bee aſhamed when our righteouſnes doth not reache to couer our nakednesſe, but ſtil ſome part will peepe bare vntil hee caſt his righteouſneſſe vpon it, and then all is couered. 1. Sam. 17. 40. As Dauid needed no other armour againſt the Gyant, then a ſling: ſo we need no other garment againſt ſinne then Chriſt. There wãteth nothing but this to put it on.

Now let vs ſee howe to put this Garment on. Many fumble about it, like children which had neede of one to put on their clothes. Some put on Chriſt as a cloake, which hangeth vppon their ſhoulders, and

coue-

couereth them when they goe abrode to be ſeene of men: they can caſt on the cloke of holynes & ſeeme for a while as holy as the beſt, but ſo ſoone as they come home, the cloake goeth of, and the man is as hee was, whoſe vizarde was better then his face. Thus hypocrites put on Chriſt, as many retaine vnto noble men, not to doe them any ſeruice, but to haue their countenance. Many put on Chriſt like a hat, which goeth off to euerie one which meetes them: ſo euery temptation which meets thē, makes them forget what they hearde, what they promiſed, what they reſolued, & change their way, as though they had not repen-

repented at all. So the common people like your ſelues, put on Chriſt, they are zealous ſo long as they are in the Church, and beate their breaſtes, and caſt vp their eyes, like the Publican, when they heare a ſentence which moues them, as though they wold do no more againſt that ſaying while they liue. But the next buſines putteth all out of minde, till they come to the Church againe. Some put on Chriſt as a gloue, which coueteth but the hand, ſo they put on the face of Chriſt, or the tong of Chriſt, but their hands worke, and their feete walke as they did before. So many profeſſors of Religion put on Chriſt, which call but for diſci-

Luke. 18. 11.

pline

pline and reformation, that they might get a name of zeale and sinceritie, to couer some fault, which they would not be suspected of. Thus euerie man woulde couer himselfe with Christe, but they haue not the skill, or they haue not the will to put him on. What will you doe then? Though the Garment be neuer so good yet it is not good to them that do not weare it. For what profite haue wee of the garmentes which wee neuer weare, they neither keepe vs from heat nor colde. Therefore Paul doth not bring you a Garment to laye by you for the mothes, but he bids you put it on. Heere is the cunning now in putting it

on. If Paul had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul saith to the putting of it on. First (saith Paul) you must *cast away the workes of darkenes, and then put on the Armour of light*. First you must put off, and then put on: As the Eagles feathers will not lie with any other feathers, but consume them, which lie with them: So the Wedding Garment will not weare with filthy garmentes, but scornes like the Arke, that Dagon shoulde stand by it. If any man may not weare womens apparel for lightnesse, may hee weare the diuells apparell, and cloath himselfe with pride, with co-

vers. 12.

1. Sam. 5. 8.

Deut. 22. 5.

uetous-

righteousnes, with enuy, with hi-
pocrisie, with vncleannes, and
when he is like the diuell sit at Mat. 2. 21.
Gods table? No man saith
Christ, patcheth a new peece
to an olde garment, & wilt thou
patch an olde peece to a newe Leuit. 19. 19.
garment? God forbad his peo-
ple to weare linsey wolsey, be-
cause it was a sign of inconstan-
cy, but this is inconstancy it
selfe. Hee doeth not put on Reu. 3. 15.
Christ, but putteth off Christ, Ioh. 19. 23.
and putteth on Belial, which
fashions himselfe to God and
the worlde too. As Christs coat
was without seame, so they
must bee without staine, that
weare it. For when a man put-
teth on faire clothes, hee ma-
keth himselfe faire too, and a-

uoideth euery foule thing, leaſt it ſhould foule his clothes: So muſt hee which putteth on Chriſt, for the fineſt garment is ſooneſt ſtayned. Therefore when thou haſt put on this Garment, thou muſt waſhe thy ſelfe, and pick thy way, and chooſe thy workes, and handle nothing that is foule for marring thy clothes, that is, thou muſt not thinke as thou didſt, nor ſpeake as thou diddeſt, nor liue as thou didſt, but remember that thou haſt changed thy maiſter, and ſerue him with whom thou art bound. For if God & the diuell could not agree vpon Moſes body, for one to haue one part, and the other another part, but God would haue

Iud. 9.

haue all. Much leſſe will God agree that the diuel ſhuld haue part of the ſoule, which would not yeeld him part of the body. Thus haue you hearde what you muſt put off: nowe heare how Chriſt muſt bee put on. As the Angel taught Iohn to reade the booke when hee bad him eate it: So we muſt put on Chriſt, as if wee did eate him, not as the Papiſts doe in their Maſſe, but as the meate is turned into the ſubſtance of the body, and goeth through euery part of man: So Chriſt & his worde ſhould goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, till wee be of one nature with them, that they bee the

Reu. 10. 9.

very ſubſtance of our thoughts & ſpeeches, and actions, as the meate is of our bodies. This is to eate Chriſt and his word, or els wee doe not eate them, but chew them, and when our taſt is ſatisfied, ſpue them out againe. Thus wee muſt put on Chriſt, for the word ſignifyeth ſo to put him on, as if thou wouldeſt put him in, that hee may bee one with thee, and thou with him, as it were in a body togetherher. As hee hath put on all our infirmities, ſo we muſt put on all his graces, not halfe on, but all on, and claſpe him to vs, and girde him about vs, and weare him euen as wee weare our skinne, which is alway about vs. Then there ſhall

Ephe. 3. 30.

bee

be no neede of wiers, nor curls, nor periwigges, the husbandes shall not force to racke theyr rentes nor inhance their fines, nor sell their landes, to decke their wiues. But as the poore mantle of Eliah seemed better to Elisha then all the robes of Salomon, so the wedding Garment shall seeme better then all the slants of vanity, and put euery fashion out of fashion, which is not modest and comly like it selfe. If you will knowe farther howe to put on Christ, you shall see how your text will Catechise you (in three names of God) Lorde, Iesus, Christ. The Apostle seemeth to spell out the way vnto vs, how wee should wear this garment. First

2. King. 2. 13.

we must put him on as Lorde, then we must put him on as Iesus: Lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to command thee, and thy Tutor to gouerne thee, thy maister to direct thee, thou must bee no
Act. 4. 19. mans seruant but his, take no mans part against him, but say with the Apostle, *Whether is it meete to obey God or you?* Thou must put him on as Iesus, that is, thy Sauiour, in whom thou trustest, thy protector on whō thou dependest, thy redeemer in whom thou beliuest. Thou must not looke for thy saluation from Angell, nor Saint, nor any thing beside him. For the name of Iesus signifyeth a Sauiour,

Iosua hath the likê name, but not frō God nor to that end.

uiour, and is giuen to none but him, and he is not onely called the Sauiour, but the ſaluation, in the ſong of Simeon, to ſhew that hee is the onely Sauiour, for there may bee many Sauiours, but there can bee but one ſaluation: as there may bee many tortures, and yet but one death. Therefore when hee is called the ſaluation, it implyeth that there is no Sauiour beſide him. Thou muſt put him on as Chriſte, that is, a Kinge to rule, a Prophet to teach, a Prieſt to praye, and ſacrifice, and pacify the wrath of God for thee. For this name Chriſt doth ſignifye that hee was annointed a King, a Prieſt and a Prophet: for man, a king

Luke. 1. 69.

Iud. 3. 9.

Luke. 3. 33

Act. 3. 22.

Heb. 8. 3,

Mat. 1. 16.

Heb. 1. 8.

to

to rule him, a Prieſt to offer ſacrifice for him, a Prophet to teach him, ſo that hee putteth on Chriſt as Lord, which worſhipeth none but him. He putteth on Chriſt as Ieſus which beleeueth in none but him, and hee putteth on Chriſt as Chriſt which worſhippeth none but him, beleeueth in none but him and heareth none but him. You put on Chriſte firſt, when you are baptiſed: then you were ſealed and conſecrated to his ſeruice: ſo ſoone as you came into the worlde, you vowed to renounce the worlde, and follow God: howe many haue put on Chriſt ſo, and ſince haue put him off againe, which haue broken the firſt promiſe that euer

Gal. 3. 27.

uer they made, & were neuer faithfull to God ſince. You put on Chriſt againe, when you are called and ſanctifyed, that is, when you caſt off the old man, which is corrupt with the luſts of the fleſh, the pride of life, & the cares of this world, and put on the new man, which is regenerate in righteouſnes & holines to the image of Chriſt, or likenes of Adam in his innocēcy, for to put on the new man, is to become a new man, as if thou were borne againe and conceiued of the holy Ghoſt. Of this Iob ſpeaketh when hee ſayth, *I put on iuſtice, and it couereth mee.* You put on Chriſt again, when you receiue his holy Sacrament, & are partakers of

Rom. 6. 3.
Ephe. 4. 22.
Rom. 12. 2.
Iob. 29. 14.
1. Cor. 10. 16.

of his body and bloud, that is, the merits of his obedience & paſſion by faith, which heareth him, as if hee did ſee him, and ſeeth him, as if ſhee did feele him, and feeleth him, as if ſhee did taſt him, and taſteth him as if ſhe did digeſt him, thē Chriſt is become yours, and dwelleth in you, and feedeth you with his grace to eternall life, as the bread and wine ſuſtaineth the life preſent, Laſtly, when you haue put on Chriſte in theſe three ſortes, which is your garment for this world, after you ſhall put on Chriſt in heauen, and be clothed with his glory, and that ſhall bee your laſt veſture, which ſhall neuer weare out.

Phil. 3. 21.
1. Cor. 15. 49.

Thus

Thus haue you hearde what is meant by putting on Chriſt, firſt to cloth our ſelues with righteouſnes and holines like Chriſt, and then becauſe our owne righteouſneſſe is too ſhort to couer our armes, and legges, and thighs of ſinne, but ſtill ſome bare place will peere out and ſhame vs in the ſight of God: therefore we muſt borrow Chriſts garments, as Iacob did his brothers, and couer our ſelues with his righteouſneſſe, that is, beleeue that his righteouſnes ſhall ſupplie our vnrighteouſnes, and his ſufferings ſhall ſtand for our ſufferings, becauſe hee came to fulfill the lawe, and beare the curſe, & ſatisfie his Father for vs, that all

Gen. 27. 15.

which

which beleeue in him might
Ioh. 3. 16. not die, but haue life euerla-
sting.

Now I haue shewed you this goodly Garmēt, you must goe to another to helpe you to put it on, and none can put this Garment vppon you, but hee which is the Garment, the Lord Iesus Christ. Therefore to him let vs pray.

FINIS.